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Remiss Rehfeldt (Editor)
Church of the Nazarene

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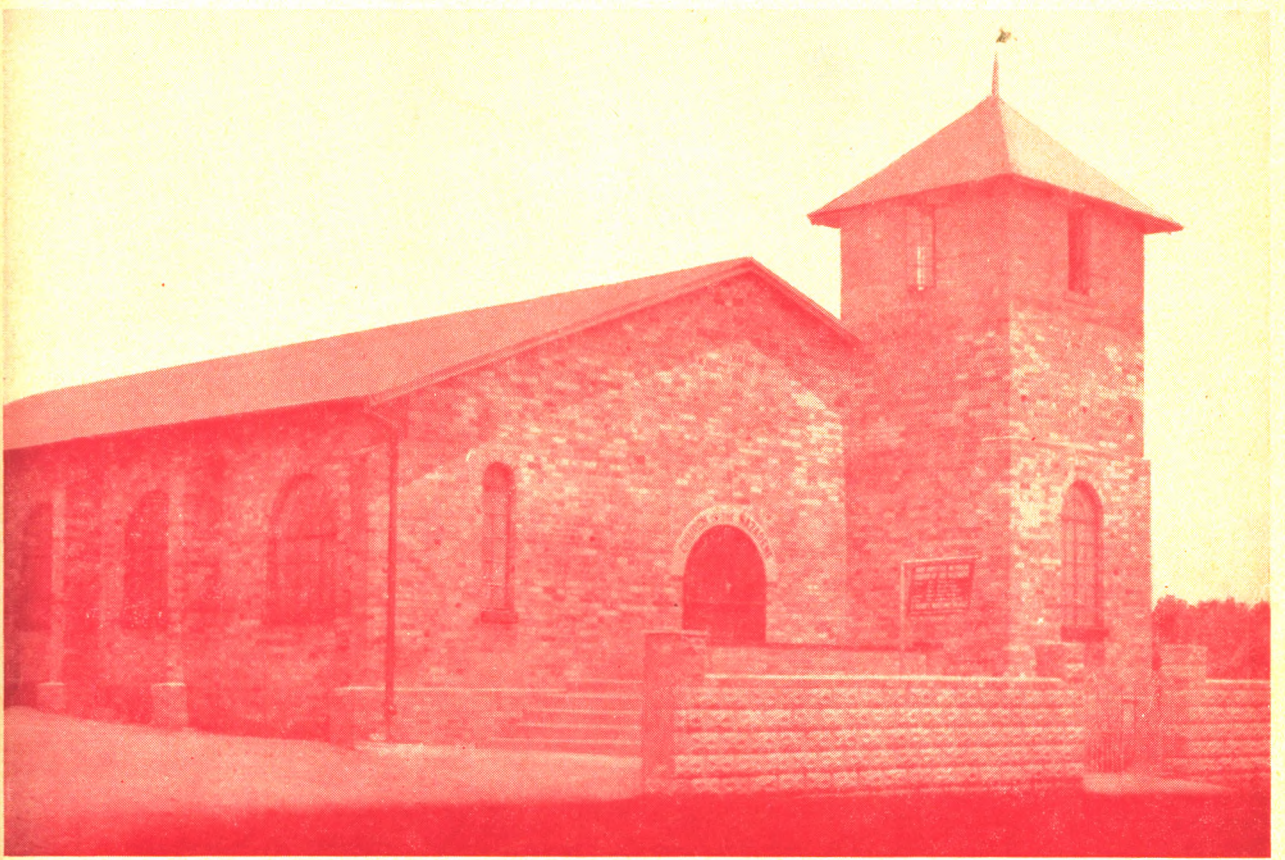
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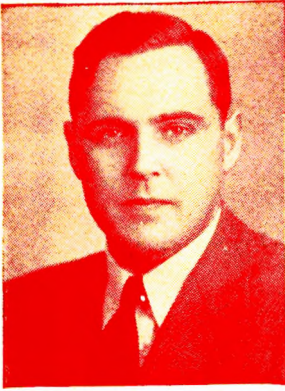
The OTHER SHEEP



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AUGUST 1952

Front Cover:



Mary Forsythe Memorial
New Clare, Johannesburg
Transvaal, South Africa

ON OCTOBER 25, 1949, Rev. Graham and I pitched the Peck Memorial tent on the edge of New Clare and Coronationville townships. We visited all day. The next day we again visited among the people and held the first service. From the first service until the last, in which the tent ropes were cut in a driving rain by hecklers and the tent went down, we saw a real pentecostal revival. This meeting lasted for four weeks. At the close we secured the use of a small hall and held regular services here for over a year.

The colored people were a praying people, and immediately we took pledges on a new church. Then we received word that the Mary Forsythe Memorial money was going to be used in helping to build a new church for this colored community. In September, 1949, the writer of this article with a group of colored helpers began to dig the foundation. The contractor's bid to build this church was \$15,000.00, but with the help of many of our own people and the missionary in charge this church was ready for dedication on December 16, 1949. The church completed, including the land, cost \$8,000.00. The congregation has raised hundreds of dollars in buying a piano, the floor, the church bell, and many other needed things. Rev. C. S. Jenkins preached the dedication sermon to a packed church.

In January, 1950, Rev. W. C. Esselstyn, our superintendent, organized the church with seventeen charter members and fifteen probation members. The past year fourteen full members have been added to the church roll, some by baptism and some by transfer. The past year the Sunday school averaged over forty per Sunday. The young people's society has twenty active members. We have a women's and men's missionary society. The church gives 10 per cent to foreign missions and carries a district budget of \$240.00 a year. The church has seven local preachers and one full preacher who is now giving himself for full-time service. Rev. Morris Chalfant has pastored this church from its beginning with a competent staff of local preachers. The colored people are among the most neglected people in all Africa with the great missionary program carried on by all churches. In Cape Colony over 1,000,000 colored people live. Truly our church must give these teeming thousands the message of full salvation. A Bible school is being built for the young men and soon we will be able to send trained workers into every part of Africa, spreading the gospel to all races through the colored ministers.

—Morris Chalfant, Transvaal*

*On Furlough

The OTHER Sheep

And other sheep I have, which are not of this fold: them also I must bring (John 10:16).

A MONTHLY JOURNAL DEVOTED TO THE FOREIGN MISSIONARY INTERESTS OF THE CHURCH OF THE NAZARENE
REMISS REHFELDT, D.D., EDITOR; C. WARREN JONES, D.D., CONTRIBUTING EDITOR; MIRIAM PARK, OFFICE EDITOR

Volume 39

August, 1952

Number 8



Fadeless Splendor

THE Mosaic law was indeed glorious, but its brightness has grown dim in comparison with the surpassing radiance of the gospel. Following the descent from the mountain, Moses veiled his face to conceal the dimming glory which shone upon him. Moses put a veil upon his face, that the children of Israel should not look steadfastly on to that which was passing away (II Cor. 3:13). The fading of that glory was typical of the transitory character of the Mosaic dispensation. If the ministry of Moses, being transient, was glorious, how much more the ministry of the fadeless gospel of Jesus Christ! "Therefore we preach with great confidence and with courage," declares the great missionary (see II Cor. 3:12).

By the same reasoning all who support the representatives of this gospel of unfading power and glory can invest with assurance:

Assurance that there will never be a fading process such as characterized the law of Moses. That was transitory; this is abiding. That brought a sentence of death; this brings righteousness to all men. That was glorious for a time; this will remain resplendent through all eternity. That was passing; this is permanent.

Assurance that we have nothing to conceal. Since there will be no "fade-out" of the power of the atonement, there is nothing in the gospel of Christ for which there need be the least occasion for fear. It is thoroughly true and truly thorough. Before the brightness of His face the supposed glory of self-righteousness and self-dependence disappears. Souls are changed into the very likeness of Christ by the power of the Holy Spirit. This gospel should not be concealed, but proclaimed. Such light must not be put "under a bushel, but on a candlestick."

Assurance that all false teachings and pagan ideologies will ultimately fade before its radiant

brightness wherever there is diligence in proclaiming it. If it excelled and surpassed the glorious law of Moses, the false and purely human cannot stand before its penetrating light.

Assurance that this light is the hope of the world. Jesus said, "Ye are the light of the world," and the inspired apostle declared, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). The church has a mission and a message. Representatives are not sent forth in vain. Souls are being won to Christ. One missionary wrote recently: "The little church was crowded. Boys and girls were sitting on the floor all around the front right up to the pulpit. The missionary brought a simple gospel message and gave an invitation for souls to come to Christ. Fourteen came to the altar and among them were five heathen women who gave themselves to the Lord for the first time. What a season of blessing and rejoicing we had in that little grass-thatched church!" This beautiful story is typical. The gospel is the hope of individual souls. It is the world's great need.

If in the promotion of His cause the body is tired and worn, frail and weak from enduring hardships and suffering, we have the assurance that the day will come when this will be turned into joy and peace, reward and rest (II Cor. 5:1-10). The missionaries above all others need the comfort and support of this passage.

Let the new quadrennium have the stamp of the Eternal upon it. May there be a new brilliance as the glory is more perfectly reflected from His face through the church to a needy world. The assurances of His Word should strengthen our faith in this great program. Let us do His work in the earth with full assurance that the gospel will manifest itself in fadeless splendor.

"Not where I breathe, but where I love, I live."

—Robert Southwell



Prayer Requests

PRAY The Pattees request: "Pray that the Lord will guide in the opening of a Church of the Nazarene in Manila. We already have a number of converts there who are anxious for the starting of our church in that great city."

PRAY During the months of August through October many new missionaries will be sailing for their respective fields of service. Pray that God's hand might mightily rest upon them as they prepare to sail—that He might grant them both spiritual and physical strength for the tasks that He has entrusted to them. Pray for traveling mercies and for the speedy adjustment of these new missionaries to new climates, customs, and conditions.

PRAY Remember the work in Korea that has been seriously affected by the international situation and for Brother Robert Chung as he conducts deputation tours in the United States.

PRAY Occasionally let us direct our prayers "inward" and pray that God might help us to increase our burden for missions. May we be consumed with an overpowering love not only for missions in general but also for souls in particular—souls about whom we can read in the **OTHER SHEEP**, souls that rest heavy upon the hearts of our missionaries who speak to us on deputation tours, precious souls for whom Christ died. Help us to turn our prayers to activity by giving of our time and talents as God directs.

*Others, Lord, yes, others,
Let this my motto be;
Help me to live for others,
That I may live like Thee.*

**HAVE YOU PRAYED TODAY FOR
WORLD EVANGELISM?**

Prayer and Power

*When I lift the lid of history
And into the past I peer,
I see brave saints upon their knees,
An agony of prayer I hear.*

*I see them rise when tired and ill
And sound the gospel call,
And face ungrateful multitudes
Who laugh when messengers fall.*

*How can I lightly feel the call to prayer?
How idly watch the torch burn low?
What if I weary? What if I die?
O Christ, send me! I will go!*

—Lyle Prescott, Cuba

Truly I can say that the Lord is helping us, and only as we are faithful to Him and as you folk are holding us up in prayer before the throne of grace are we able to do what we are doing. We do appreciate your prayers and your interest for our work.

—Harry J. Zurcher, Peru

The Young Artist's Choice

Many years ago a young artist painted the picture of a forlorn woman with a child, out in the storm. This picture took such hold on him that he laid by the brush, saying: "I must go out to the lost instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said: "I must go to that part of the world where men seem most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.—*Missiongrams*.

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Working Inside the Enemy's Camp

By C. Warren Jones, D.D.

IN CUBA, we are in the enemy's camp. I know that this is true on any field, but it is especially true on this island where there are five million people. Certainly the social life and the religious life of the people are not in sympathy with the gospel of holiness. The fact is that there is much antagonism to the gospel of Jesus Christ. The people for the most part are satisfied with ritualism, image worship, and African paganism. The Apostle Paul had to contend with similar influences in Rome during the latter months of his life. In spite of spiritual darkness he had saints in Caesar's household. He knew what it meant to work inside the enemy's camp.

Our hope under such conditions is God and the gospel of Jesus Christ. These we have in Cuba. With the multitudes God is most unwelcome but He is there. Gospel seed has been sown and already we are in the beginning of the harvest season.

Our work is new, but in prayer and with faith our missionaries and pastors are laying a good foundation. Our emphasis is holiness evangelism, reaching the people with the gospel. With the future in mind, our leaders felt that we must have a headquarters, a district center, and a Bible training school. Consequently, they purchased a ten-acre tract of land with a residence, adjoining the city of Havana on the south. Already the property is being improved. During the past year a good tabernacle with a tile floor and seating three hundred and fifty people has been erected. When it becomes necessary this building can be enlarged. This building will not only be used for the annual camp meeting, but it can be used by the Bible school. Within the next six months, three buildings are to be erected, the library building and two dormitories. The fact is the library building is now nearing completion. At first, each of these dormitories will accommodate a dozen students. Later, they will be enlarged. This will give us good facilities for our Bible training school, which is really necessary for the growth of our work. We must train our young people for Christian service and especially for the ministry. We are finding this a real need in other lands and it is a great need in Cuba.

We must start missions and organize churches in various parts of the island. To do this, we must have Cuban leaders, young men and women trained in our school. They must not only possess an experience of heart holiness, but they must be possessed with a vision and see the pos-

sibilities of building the Kingdom in their own land.

The task is great, but God has always given His people the unusual to do, promising that His grace will be sufficient for every need. We now have six missionaries, several pieces of property, a wide-open field, and a marvelous gospel for the people of this island domain.

The gospel has won its way in other lands, in the most difficult fields of earth. It will win in Cuba. Down across the years we must plant churches, build strong centers, and burn our way into the lives of thousands of these Cuban people. For every member that we now have, we have two and three sympathizers, those who are friendly and attend our Sunday schools and church services. This field is white unto harvest. We must stand by our missionaries and national workers with our prayers and our money. We must make converts and develop Nazarenes that will become the salt of Cuba.

A Pertinent Question

When the man of Macedonia said to the Apostle Paul—and look you, it was only a vision of the night—"Come over into Macedonia, and help us," did Paul go or stay? Did he counsel with flesh and blood or did he straightway seek to go forth to Macedonia, concluding that God had called him to preach the gospel to the peoples of another continent?

Did Paul make it his aim to preach the gospel where it had already been preached *ad nauseam* or in the regions beyond, where Christ had never yet been named?

Was David Livingstone right when he said that for a young, strong Christian man he could see no life worth living except that of a Christian missionary in some dark heathen land? At least David Livingstone had the courage of his convictions and carried them out, instead of wasting them by giving them perpetually to others while adding, "As for you, you ought certainly to go and at once, but as for me, I pray thee hold me excused!"

Does God's "whosoever" mean "you" when salvation is the question, but not when service and sacrifice are the subjects broached?

—C. T. STUDD in *World Conquest*



Bibles for Israel

Israel is rightly called "the people of the Book." Her history, culture, and religion are recorded and reflected in the Scriptures. Great masses of the Jews in dispersion have lost contact with the Bible, but, returning to the land of their forefathers, they are turning once again to the Bible, in which is revealed their spiritual heritage. Gentile nations may derive their history from sources which have no special connection with the Bible, but the pupil in Israel cannot be taught the history of his people without reference to this Book. Along with Jewish national rebirth there goes a renaissance of the Hebrew language, which draws its inspiration from the classical language of the Bible.

The Jews may begin to study the Book from the historical and literary angle. Yet it remains God's Word that is speaking to them. It is encouraging that we have sold a good proportion of whole Bibles and even New Testaments.

—REV. M. SOLHEIM, in *The Bible in the World*

Time of Planting

A little old woman greeted the missionary after an absence of six years. Said she:

"The precious things you gave me have been kept safe."

The missionary did not remember having given her any property to keep during the time of furlough, so she asked,

"What precious things?"

"Oh, don't you remember? 'He loved me, and gave himself for me' . . . 'If we confess our sins, he is faithful and just to forgive' . . . 'I am the light of the world' . . . 'Jesus saves to the uttermost.'"

And many more of these eternal truths this old lady recited in a way that showed she loved every one of them.

"Why, Granny," said the missionary in surprise, "how did you remember all this for six years?"

"When you were here before," she explained, "you gave me a new gem every time I came to church, and told me that, since I could not read, every day I should think of the words you taught me, and I have done it. Now, please give me another precious gem to think about."

The missionary thought that this faithful old soul had taught her more than she had ever taught this seventy-year-old lady who came eight miles to the place of worship, whenever she was well enough to attend.

—*Evangelical Christian*

Pioneers Needed

There is a story to the effect that a certain society in South America once wrote to David Livingstone: "Have you found a good road to where you are? If so, we want to know how to send other men to join you." Livingstone replied: "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is no road at all." What a crying need there is for such men in the work of Christ today!

—*Selected*

Seeking the Lost

When then is man most like God? Is it not when he is out after the lost? Is it not when he all unconsciously asks about everyone he meets, "Is he lost or saved?" Is it not when he has no rest until he has done everything he possibly can do to bring the lost one home to God? Is it not when every interest of his life is subordinated to the drive of evangelism? Certainly he is an imitator of God when he leaves the ninety and nine in the fold to seek the one lost in the darkness. Surely he follows the divine pattern when every value must find its place somewhere under the primary one—the compulsion which pushes out into soul-saving.

—*Gospel Herald*

Neutrality Impossible

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates.

—*Chalmers*

IGNORANCE SUPERSTITION IDOLATRY

WITCHCRAFT PAGANISM DEMONISM

MISSIONARY HIGH LIGHTS

Buddha or Christ?

By Mrs. Doyle Shepherd

Japan



I THINK I shall never forget the tiny little Japanese woman who sat up so primly (with her feet folded under her, in Japanese style) upon her Western-style bed in the hospital where we saw her for the first time. Her son had been attending our English Bible class and had shown much inter-

est in the Christian way of life. He told us that his father had died several years before and that his mother had been taken to the hospital. We told him we should like to visit her. The following Sunday he told us that the doctor had told him that he must prepare himself for his mother's death, because she could not live much longer. After our Bible class, we went with the son, Michio Fujita, to the hospital to call upon his mother. He had told her that we were coming. We found her in a ward with several other patients sitting in the middle of her bed, dressed neatly in her kimono and looking quite well. We were surprised at this, having heard how serious her illness was. We gave her the flowers which we had taken along for her—just enough for a good-sized bouquet. She called a nurse and gave her the flowers. We soon discovered that she had instructed the nurse to give flowers to each of the other patients in the ward, and so had only two left for herself.

We spoke to her as encouragingly as we could, telling her of the strength that our Heavenly Father imparts to those who trust Him. She said she was much interested in the Christian way and that when she recovered she too wanted to attend our Bible class. The tears rolled down her thin yet lovely face as we spoke and prayed with her. As we left the room I marveled at this demonstration of the courtesy and self-denial which is so

very typical of the Japanese people. She had shared her flowers with the others of the ward.

The following Sunday morning about eight o'clock our doorbell rang. It was Michio San. ("San" is the Japanese title taking the place of "Mr.") He had come to tell us of the death of his mother. Realizing that the end was near, she and Michio had talked of the Bible. Michio had quoted a Bible verse which he had formerly learned. They prayed together, and she slipped away.

We went to her home and discovered that a Buddhist altar had been prepared in the guest room. The altar is somewhat like a wide stairway, covered with cloth, upon which gifts of food and various things are placed. Any gift that is brought in memory of the deceased one is placed upon the altar. There are also ceremonial articles upon the altar. A picture of the deceased one is placed near the middle front. In front of this is a little charcoal fire which is kept burning constantly. The guest room of the little home was quite small and the altar was full sized. Thus there was just room to kneel in front of the altar.

The Buddhist priest was in the room when we went in, dressed in rather ordinary Japanese clothing. Soon afterward, he took his ceremonial robes from the *furoshiki* (scarf) in which they were wrapped and put them on. Then, sitting on his feet before the altar with head bowed, he, in deep muffled tones, began his lengthy prayer. At certain points in the prayer he tapped a certain faraway, gloomy-sounding bell, or a bell of a different tone, or burned some incense, or with his prayer beads draped over his clasped hands continued the incantations. The relatives and friends took turns putting a bit of incense upon the fire or burning a stick of incense as they seated themselves reverently before the picture of the deceased one. I marveled at the fact that not a tear was shed. Even the young man, Michio San, who now was left an orphan, shed no tears; neither had he shed a tear in the early morning when he told us of his mother's going. (The Japanese people are severely trained for self-control.) We spoke to

Michio San again of the true God, who gives comfort in the hour of need.

My husband and I returned to our Bible class, for it was Sunday. But after the class, about four o'clock, we went again with a group of our young people to the home of Michio. The funeral was over. The large Buddhist altar had been taken down. A small memorial altar had been placed in one corner of the room. The young people sat in the room in a semicircle, with Michio and his grandmother sitting in the hall adjoining.

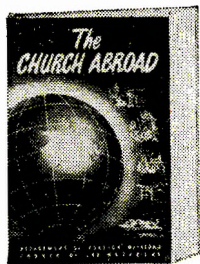
How changed the picture was from a few hours before! Now instead of the atmosphere of despair and a faint, possible hope, there arose the comforting songs, the prayers, and words of consolation from the children of the living God! I shall never forget it: "Take the world, but give me Jesus."

As soon as we began to sing "What a Friend We Have in Jesus," Michio San started weeping. He wept until the song was just ending. Suddenly he arose, walked into the room, and knelt down just in front of the little memorial altar, half facing it and half facing his Christian guests. There he bowed his head and, with tears rolling down his cheeks, poured his heart out to God. I am sure that I have never heard a more earnest prayer.

The succeeding days were strangely mingled with loneliness for his mother and joy in his new-found Saviour and Christian friends, but the joy was marvelously outstanding.

Not long afterward Michio San was baptized, and became a member of the Church of the Nazarene in Tokyo. Since that time—around two years—he has finished his college work in Tokyo and is now teaching in an elementary school, where he is not in constant contact with the church. But his letters tell us that he is staying true to his Lord. Please help us pray that through every test he will be true, and that he will be used in the work of the Lord as God would have him to be.

Be sure to read the story of Michio San's conversion written in his own words in the September issue of the *Other Sheep*.



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Victor— The Coach Driver

By Evelyn Ragains

Nicaragua



MY FIRST recollection of Victor was when we had been on the field about a month. Our jeep had not arrived yet. We needed to make a trip to Rivas to get vegetables and other food. When the children heard that they were to take their first ride in a coach, they were delighted! At

that time Victor was a rather sober young man—living in sin. He always seemed to arrive in his coach for the missionaries.

While living in Granada, we heard that he was attending the church in San Jorge sometimes. He was not faithful, however, but often returned to drinking and to his former way of life. But Victor did find God about a year later.

He began to take interest in attending the Bible school. The first year we taught in the Bible school he began to attend. From the start, we noted his intelligence and how easily he made good grades. He was faithful in his studies. Seldom did we see him without a book. He had such enthusiasm for his studies that he often told us that he hoped he could study six or more years in the Bible school. He grew in his spiritual life, but there was much room for improvement.

Since he proved himself dependable, Mr. Ragains put him to work in the school garden. The garden was very, very beautiful and was soon producing good things to eat. Everything he did he did to perfection.

This past year Victor was on the Honor Roll all four times—and the top one on the list.

He particularly made ground spiritually, this year. He made some public restitutions to the student body that strengthened him. At present he is helping Mr. Ragains in the San Jorge church. Sunday night he preached a good message with a wonderful altar service as the result.

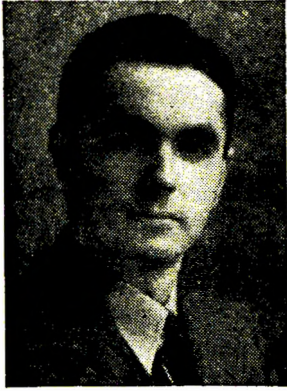
You would appreciate his humble spirit. No one realizes better than he what God has done for him.

We say that Victor has a heart of gold, as bright as the two gold teeth that shine from his mouth. He always laughs at that statement. Victor could be one of our finest workers someday. Will you pray for him?

From a Medical Missionary's Casebook

By Samuel Hynd, M.D.

Swaziland



✓ Bites in Bremersdorp

Many are the interesting patients who come to our Nazarene hospital here in Swaziland, and in our wards at this very present time we have no less than four different kinds of bites. Here, in short, are some of the details:

Case 1. Crocodile Bite:

This young woman, aged about twenty-eight years, was wading through the Umbuluzi River, some seventy miles from the hospital, and was nearly across when she was suddenly attacked from behind by a vicious crocodile. The first attack she managed to get free because it caught only her clothing. She tried to run for shallower water, but the crocodile made a second attack and this time caught her flesh and made deep, tearing wounds of her pelvis and thighs. It tried to pull her under the water, but very bravely she forced one hand into the corner of the crocodile's mouth, causing it to loosen its grip, and she escaped. We have dressed and stitched her wounds and miraculously she has been saved.

★ ★ ★ ★ ★

Case 2. Pig Bite:

An old woman, over sixty years of age, was in the process of chasing her pig from her field of peanuts by means of a stick when suddenly it turned on her and charged, knocking her down, and caught her leg in its jaws, thus giving her deep lacerated wounds of the area. The wounds are very septic, and in spite of her improved condition she is still on the danger list.

★ ★ ★ ★ ★

Case 3. Snake Bite:

A young boy, aged about thirteen years, was asleep in his little hut near Stegi where one of our dispensaries is situated, when suddenly he was

awakened by a severe pain in his right hand. He had been bitten by a very poisonous type of snake known as the puff adder. The snake was located in the hut and killed, but the bite has cost the lad his whole hand and we are trying to save part of his arm. He arrived at the hospital two days after being bitten, and when I examined him there was massive swelling of the whole arm, chest, and abdomen and the poison had entered the blood stream, giving him a severe anemia. His whole hand and lower forearm is completely gangrenous now and only this morning I had to remove the mummified hand. It seemed that we could not save him, but we are happy to say that his general condition has improved and we pray that God will save his young life for His glory.

★ ★ ★ ★ ★

Case 4. Human Bite:

This is a fairly common condition here and the injury takes place at the beer-drinks which are the scourge of Swaziland. This woman came from a place about seventy miles away. She had been drinking and had fallen asleep in a hut. Another woman came in and for no apparent reason sprang on her and caused a severe bite wound on her right forearm. This became badly infected and she nearly lost her life through sepsis.

It is to this type of case especially that we try to show the folly of their ways and try to point them to a better way, so that they come to know the power of the Saviour in their lives, who can keep them from sin. Each evening we hold ward services when some patients hear of Christ for the first time and the seed is sown in their hearts. In some we actually see the fruit bearing, and we can never tell how many make a final decision later; but we pray that all those who enter our gates, such as these I have told you about, will come to know our Lord and Master.

**AS YOU READ THE OTHER SHEEP,
PRAY.
AS YOU PRAY, OBEY GOD.**



Visitor from Italy

A Recent Interview with Alfredo del Rosso

PRIOR to the General Assembly held in Kansas City in June, Rev. Alfredo Del Rosso, the present superintendent of Nazarene mission work in Italy, visited the office of the Department of Foreign Missions in Kansas City, Missouri. He arrived in New York on the "Queen Elizabeth" on June 2, and returned to Italy soon after the General Assembly concluded. By the action of the Board of General Superintendents and the General Board the work in Italy was transferred from the Department of Home Missions to the Department of Foreign Missions as of May 1, 1952. The following is a dialogue of the informal interview that took place.

FIRST QUESTIONER: Brother Del Rosso, we are very happy to have you with us in Kansas City for the General Assembly that will soon convene, and we are certainly blessed to be able to learn more about our work in Italy through this interview. *First of all, we'd like to know a little about the start of Nazarene work in Italy.*

ALFREDO DEL ROSSO: I was born a Catholic and I was converted at the age of seventeen, but later on a man who had the experience of a clean heart came to me and spoke about that experience and at the age of twenty-four I accepted with all my heart the great truth of holiness.

FIRST QUESTIONER: It is certainly interesting to know that you heard about the teaching of holiness in Italy in a land where Catholicism predominates. *Have any members of your family been converted to the teaching of salvation and sanctification?*

DEL ROSSO: Well, I thank God that all the members of my family, my wife and five children, all have been converted and believe with all their hearts the great truth of holiness.

SECOND QUESTIONER: It's very interesting and wonderful that all of your family are Protestant Christians. *Could you tell us exactly why you decided to join this church, the Church of the Nazarene?*

DEL ROSSO: Well, it was after the second world war when the American soldiers came to Italy and to the town of Florence. We received many American soldiers in our home. I especially remember one of them who spoke to me about the Church of the Nazarene because he gave a clear witness of the possibility for all Christians to get the experience of a clean heart.

SECOND: We understand that you were ordained by General Superintendent H. V. Miller. *What year was this, and where were you ordained?*

DEL ROSSO: It was during my first visit in the United States, four years ago, at the occasion of

the General Assembly. General Superintendent Miller, who was previously in Italy, ordained me in the name of the General Board as a regular minister in the Church of the Nazarene.

FIRST: *Since the work in Italy is comparatively new, we are wondering what progress has been made in Nazarene mission work since the beginning. How many churches do you have at the present time?*

DEL ROSSO: I began the work in connection with the Church of the Nazarene in 1948 after the General Assembly and since then our work has made some progress. We must not forget that Italy is a Catholic nation and every soul saved in that land is a great victory. In these four years, however, we thank God that we have made some progress. We have now two new churches and nearly fifty members more than in 1948.

FIRST: *Just where are these churches located?* I have a map of Italy. We've noticed that it's a boot-shaped land. *Would you mind pointing out where on this map the two churches are located?*

DEL ROSSO: We have six churches in Italy.

FIRST: I see.

DEL ROSSO: The headquarters, or so-called central point where I and my family live, is in Florence in the central part of Italy. Then we have a second church nearby Florence in the town of Montalcino [pron. Mon-tal-chee-no]. Our third church we have in the capital of Italy, Rome. Then we have another church in Civitavecchia [Chee-ve-ta-vek-ke-a], sixty miles from the harbor of Rome. The two other churches we have are in the southern part of Italy in the highlands of Sicily, one in the big town of Cotania and another one near Cotania in the town of Misterbianco [Mis-ter-be-an-ko].

FIRST: *It's interesting to note all these churches that you have, but who pastors them?*

DEL ROSSO: Now we have just Italian preachers. We call them preachers, local preachers, and we

have one in Rome, one in Montalcino. My wife is in Florence, and in Cotania lives a young preacher who cares for the work in Cotania and in Misterbianco. And I am kept busy in all these places visiting and opening new doors and new places for the church when possible.

SECOND: *We understand that the work in Italy is relatively new, but what is the total membership of our work in Italy?*

DEL ROSSO: In all we have now 144 members.

SECOND: How many national workers was it that we had?

DEL ROSSO: Three.

SECOND: Three national workers. *Do you have any organized Sunday schools?*

DEL ROSSO: We don't have any organized Sunday school but we have services on Sunday that we may also call Sunday schools. For us in Italy they are special gospel services offered to all people.

SECOND: I see. *Do you have any organized young people's groups as such yet?*

DEL ROSSO: We have it in mind to organize our young people and we have begun to organize some missionary societies of which we now have one.

SECOND: *You have one Woman's Missionary Society organized as well as plans for young people's groups?*

DEL ROSSO: Yes.

SECOND: That's wonderful.

FIRST: *Do you think that we need a Bible training school in Italy?*

DEL ROSSO: We need a Bible school in Italy. That is our prayer and we expect anxiously to have a Bible school to train some young people who in the future may help us in missionary work in Italy.

FIRST: Yes, and Brother Morgan, who is now under appointment to go to Italy this summer, I understand might possibly be able to help in that regard.

DEL ROSSO: I don't as yet know him personally but I received some letters from him and I am sure that Brother Morgan and his wife have been prepared by God to help us in Italy. We shall do our best to work together in Italy for the glory of God.

FIRST: *What general superintendents have visited your work in Italy?*

DEL ROSSO: We have had a great joy to have among us, first Dr. Miller, and second Dr. Williamson, and lastly Dr. Powers. Each one of them brought a grand blessing to us and we and all of our dear ones in Italy have remembered their messages. These messages, their work, and the inspiration of the Holy Spirit were really a great blessing among us.

SECOND: *How do the people of Italy respond to the teachings of salvation and sanctification?*

DEL ROSSO: I am persuaded that the Catholic people will respond very, very well when we in Italy have more freedom to preach the gospel as you have in America. We have a good Lord in Italy, but the majority of the people and the authorities are Catholic and they do many things to hinder the people from coming to services. Yet, when the people come to our services, they are open to these teachings because they see a need for salvation and sanctification.

SECOND: *Do the Italian Nazarenes undergo any special persecution by their families or friends or state officials because of their conversion to Protestantism?*

DEL ROSSO: Well, we may say that they don't receive open persecution, but each time a Catholic family comes to our services or to other Protestant churches, their coming again is hindered as much as possible. Sometimes they come the first time and are very glad to hear the preaching of the gospel but after that they are often visited by those who oppose us and are prevented from coming again to the house of God.

FIRST: *Is the church that we have in Rome very near the Vatican?*

DEL ROSSO: Well, we have in Rome three different points where we preach the gospel and one of them is perhaps one mile distant from the city of Vatican.

FIRST: We understand that the Vatican is the papal seat, the place where the Pope of the Roman Catholic church resides, and it is interesting to note just how near our work is to this particular point. *How does the Nazarene church differ from the Catholic church?*

DEL ROSSO: The present Catholic church believes in a *special* holiness. I mean the Nazarenes believe that we get holiness *by faith* and the Catholic church believes that we get holiness *by works*. That is a great difference. Those in the Catholic church try, seek, and want to be holy. The only way for us Nazarenes is to present to them the great truth that we may get holiness *by faith* according to the Word of God.

SECOND: I think that's the great truth that Luther saw and started the Reformation that he did. *What do you think are the possibilities of the work in Italy?*

DEL ROSSO: I am personally an optimist. I believe in revival and I believe a revival for Italy. I am sure in the future the Lord will bless, my country will have once again a revival as in the time of the first Christians and as in the time when the Apostle Paul was in Rome and when other Christians died for their faith. My land Italy will have again a revival and this will be a revival of salvation and holiness by faith in the blood of Jesus Christ in the sacrifice of Golgotha

(Continued on page 10)



We Saw This in India

By Clarence Carter

India

RELIGION is a popular thing in India. It is even popular to try to have your sins washed away. On a recent Saturday we went to observe a religious festival of the Hindus in what is called "Old Mahableshwar." People traveled for miles on foot, on bicycles, in oxcarts, in automobiles, to visit the spot where five sacred rivers have their source. There a large temple has been erected to serve the worshipers who come. Carved in the stone arches around the large inner court are symbols of their deities—snakes, birds, flowers, trees, cows, elephants, monkeys, and the like. Through man-made rock ducts in the front of the temple come five small streams of water. These five streams, representing the five sacred rivers, are merged into one. Where they join they pass into the body of a stone cow, come out its mouth, and fall into a pool several feet below.

To this very spot came thousands of people. The dusty roads leading to it were gorged with people, rich and poor, educated and illiterate, the well-dressed and the poorly clad. Many hours before the sun came up on this auspicious day, worshipers began entering this temple to bathe in the sacred waters of this pool beneath the sacred cow, and before leaving they would fill a small vessel to take home for religious purposes in the home. When we arrived at midmorning, this was a busy place indeed. Taking off most of their clothing, the men entered the temple in groups of ten or twenty or more. Women wore their saris right into the water. Our Brahman guide was able to lead us to an inside porch where we had a close view of the proceedings. What a sight indeed! Parents carried their babies and small children into the crowded pool now muddy with the dust from many travelers. While watching, we saw a leper go in with all the rest. There they eagerly splashed water upon themselves and upon one another.

The focal point of interest, however, was the spectacle directly below the stone cow. There, crowded together as tightly as they could get, were a group of people, each holding a small brass cup and trying desperately to fill it with clean water which poured in a small stream from the mouth of the stone cow. They were pushing, pulling, yelling, scrambling, all with hands upreached for the "holy" water. And the struggle never seemed

to subside, for as soon as one person would get some water and come away another was always ready to take his place in the thirsty throng.

Thirsty indeed! From the guide I learned that these had come here to wash their sins away, and they come at this time every year. Just outside the door of the temple in the courtyard a living cow wandered unmolested. We saw with our own eyes different people approach this animal, bow, touch various parts of its body and then their own foreheads in the act of worship.

By now I was burning to preach the glorious message that we know, so while walking to the car I began to talk to an intelligent-looking young man. He could speak fair English, and I could speak a bit of his language, so we got on well. I asked, "Do you really think that this water can wash away the sins of your heart and purify your conscience?" He admitted that it was not in the water, nor in a stone idol, or anything else to free man from sin, but he explained that by means of these aids they looked beyond for the true and only God. I was glad then to tell him that Jesus Christ is that true and living God, the only God who is alive today, although He died once for all men, that He might wash away their sins with His own blood. We became friends, and I have since then tried further to point this boy to the Lamb of God, who taketh away the sin of the world. He paid us a visit a short time ago and we prayed with him. He is still seeking satisfaction. He does not yet realize that only Christ can meet his desperate need, for the light has not yet dawned upon his soul. Will you please help us to pray for him?

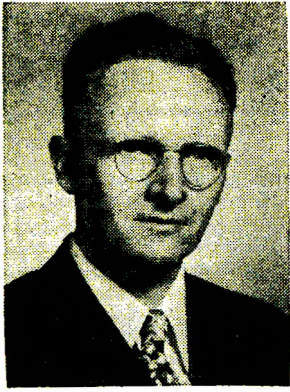
(Continued from pages 8 and 9)

by faith in the Lamb of God and the power and fullness of the Holy Spirit.

FIRST: Brother Del Rosso, in conclusion we would like to hear you quote a scripture verse in Italian—a verse that has been a particular blessing to you or a verse that holds a promise for the work in Italy.

DEL ROSSO: Well, when Americans come to Italy we ask them to quote a verse of the Bible in English and generally they repeat John 3:16, so I shall do the same in Italian:

Perciocche Iddio ha tanto amato il mondo, ch'egli ha data il suo unigenito Figliuolo, acciocche chiunque crede in lui non perisca, ma abbia vita eterna. THE END



"We Shall Reap, if We Faint Not"

By Russell W. Birchard

Guatemala

FOR MANY YEARS it has been the practice of the mission council, and more recently of the district assembly, to send dry-season evangelistic campaigns to the Lake Izabal-Rio Dulce Zone. The district women's missionary society has kept this burden on our people by dedicating their prayer and fasting money to support of a worker in this area.

While results of these campaigns were at first meager and to some extent lost because conversions were not followed up, in recent years full-time pastors and the itinerant evangelism in a motor canoe by Rev. Frederico Guillermo resulted in the formation of several promising congregations.

I have just returned from a week's meeting in Livingston at the mouth of the Dulce River. For this meeting the brethren from Bocanacha and Bacadilla congregations came down river several hours' ride in the Johnson-powered dugout. Two round trips in the canoe and those who came in a banana boat brought the number to fifty. These Indian, Spanish, and Negro people, forged out on the anvil of temptation and trial in the jungle-bordered shores of Lake Izabal by workers who faced sudden storms, malignant malarial fevers, and sharks, snakes, and jaguars, were an inspiration to behold.

Seven couples among them had not been eligible for church membership because they had not been able to formalize their marriage after years of living together without benefit of clergy. While we endeavored to hold a revival meeting, those brethren were there for the purpose of officially solemnizing their respective marriages.

Day after day missionary William Vaughters made visits to the local offices, endeavoring to make the necessary arrangements. Certain identification papers were needed. After hours of absence he would return reporting jubilantly, "Well, we got one couple married today." Then more red tape, more visits and, "Now we are having three more couples married." Finally, after an especially difficult time, he came back with a shining face. "Now we can have the sixth marriage." Only one remained and that would have to wait.

With some seekers and some victories at the altar, meetings were opened to testimonies. But

the testimonies were mostly given to praising God that their desires to be civilly married, and thus eligible for church membership, had been realized. No longer would they have to live in a state of condemnation.

Finally the evening came when the religious ceremony could be celebrated for the entire group of six couples. As Sister Vaughters played a hymn in march time six happy couples marched down the aisle to where their pastor, Rev. Ruben Mejicanos, stood with *Manual* in hand. He carefully read the ceremony, then individually heard the marriage vows and pronounced them man and wife. How they all rejoiced!

The last Sunday morning the Sunday-school record was broken. At two o'clock in the afternoon the brethren gathered at the seashore while an interested crowd of townspeople stood on the high bluff above.

After hearing their baptismal vows on shore, while Mrs. Vaughters played the accordion and the church sang, twenty-five people, most of them adults, waded out and were baptized by Mr. Vaughters with the writer assisting.

It was an inspiring sight never to be forgotten, against a background of foaming whitecaps beneath the blue of tropical skies, to see Indians, Ladinos, and several fine colored people baptized. Among these latter was the daughter-in-law of William Reneau, who received the Andersons when they first arrived in Guatemala forty-six years ago and for a number of years served as a worker.

May these be but the first fruits of a great ingathering of souls in that low tropical area.

Think It Over

A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone, attend to those things which you think are important. You may adopt all the policies you please, but how they will be carried out depends on him. He will assume control of your cities, states, and nations. He is going to move in and take over your churches, schools, universities, and corporations. All your books are going to be judged, praised, or condemned by him. The fate of humanity is in his hands. So it might be well to pay him some attention.

—Selected

"Saved

To the Uttermost"

The story of a Peruvian national who was saved from a life of thievery and drunkenness sixteen years ago

DON TORIBIO MORETO is an outstanding character in our work in the mountains around Chota. He has been saved, sanctified, and has been a member of our church now for about sixteen years. His life has been one of constant activity. No one is certain about his age; some believe him to be around ninety years old. He still rides his favorite old mule, and still loves to go on evangelistic trips and to tell the people about Jesus and what He has done for him. In the picture you see him on his horse with the mule carrying Bibles and tracts and his victuals for the trip. His horse is also loaded down with clothes and bed clothing, for the nights are bitter-cold in the mountains.

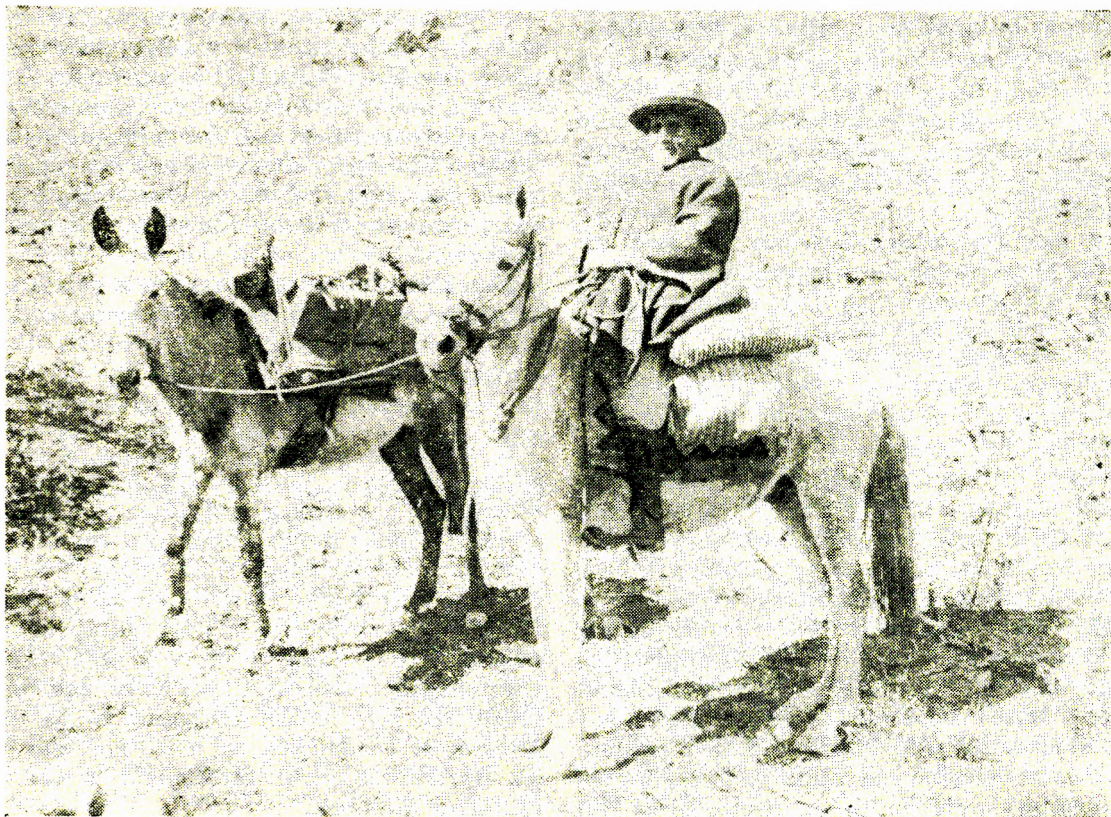
When he was a young man he was very popular among the young raiders who went out in bands or small groups by night to steal horses. Chota is famous for its thieves. Don Toribio was a "crack shot" for judging the best horse and taming it. Those were wild times, full of plunder, daring, and oftentimes bloodshed. It takes him to tell his own story, and when he tells it all the young boys sit wide-eyed with excitement, hanging onto every

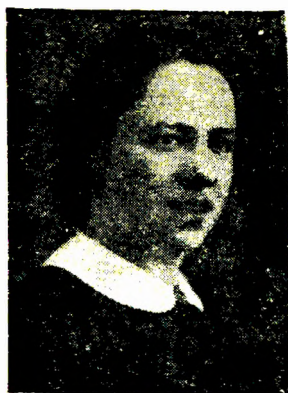
word, for the old gentleman is gifted in oratory and also poetry.

One day in Chota, it was reported that a band of eleven robbers was hiding just outside the town in a cave somewhere. They were the same ones who had visited the town the year before when they had taken the huge door, hinges and all, down from one of the principal stores at midnight with the two policemen looking on in fear and trembling. They plundered the locked safe, making away with all the merchandise they wanted. What could two poor policemen do? If they moved, they would be shot down.

This night the usual prayer meeting was being held in the tiny mission home. Don Pedro Villacorta told the pastor's wife that he had met one of those old bandits and had invited him to come to the service with him, as he had been an old schoolmate of his years ago. The poor pastor's wife trembled, because her husband was out of town, and she was in charge of the service. She said, "Oh, he'll look the house over and then come back in the night and break in." Don Pedro said

(Continued on page 13)





By Mrs. Ernest Eades

NAZARENES every-
where, a thousand
thanks again and again
for the wonderful gift of
"Boas Novas" ("Good
News") to these is-

lands! A mission boat was the Howards' vision for a number of years, but they never had the joy of realizing it; and a special word of thanks must go to Dr. Samuel Young also.

What a difference "Boas Novas" makes! Now when we prepare to visit another island, we do not have that awful sickly feeling for a week before embarking. No terrible thoughts of lying beside pigs, and taking maybe one or eleven days to do a trip of fifty miles. No more baking in the tropical sun, or shivering in the night sea breezes. What was our biggest difficulty has become a pleasure and joy. Now we can speed around the islands with the good news of full salvation. Yet another reason for our appreciation of "Boas Novas" is that our churches and pastors can now enjoy much more fellowship, and thus encourage one another to continue walking in the way of God. Annual assemblies or preachers' meetings are now a possibility; and we missionaries can look forward to seeing one another more than once a year.

(Continued from page 12)

not to fear, as he felt the old man was really under conviction. Much prayer was made before that night service.

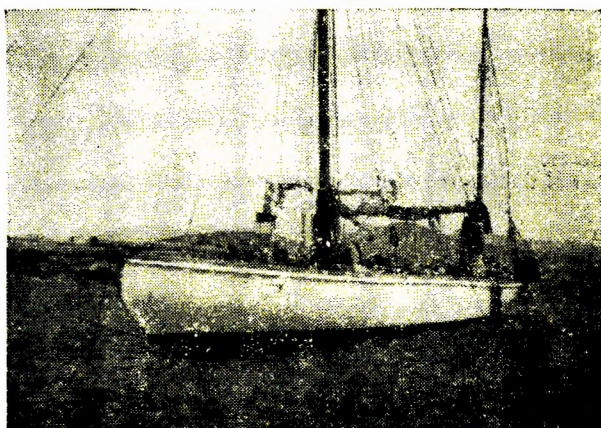
Then, sure enough, here came Don Pedro leading an older man, who looked half asleep, into the service. The smell of liquor was strong on his breath. The Lord blessed that service and an altar call was made. Three were at the altar, which was a chair turned around for them to kneel at. Among them was this old man, whom everyone thought was too drunk to know what he was about. He cried like a baby and asked God to forgive his wicked life, and he promised never to go back to his evil ways of living. We tried to believe, but I confess our faith was weak. But God, who knows all our hearts, witnessed a contrite spirit in Don Toribio and changed his heart that night. He began coming regularly to services and has proved to be one of the greatest blessings our work has known. He has brought dozens of

Boas Novas

Cape Verde Islands

We heard last week of a woman who would not embark on our mission boat for its being too speedy (seven knots per hour), so she embarked on a sailboat and took ten days to cover one hundred twenty miles. Many Cape Verdians say that it is the best boat among the islands, and whenever she is sighted we hear the cry from the hills around, "Se-lo!" ("Sail ahoy!")

Thank God that our days of whistling for the wind have gone, and we thank you all once again for our little motor vessel, "Boas Novas."



souls to the Lord and perhaps hundreds into the knowledge of salvation.

He repeats long passages of scripture and chapter after chapter by memory with tears of joy rolling down his cheeks and down those of his listeners. He wants to be in every hard trip over those same old trails where he used to plunder, and wants to tell everyone about his wonderful Lord. One day an old priest got hold of him and said, "Don Toribio, why do you let these heretics deceive you? I thought you were too smart a man for that."

Don Toribio answered, "Padre, how is it that it didn't occur to you to speak to me about my beliefs while I was leading such a wicked life before your very eyes? You knew me and never said a word to me. Now you condemn me for the faith that has changed my wicked life into one as pure as that of a baby. No, Padre, *nothing* could persuade me that I have joined the heretics. I'm too happy and too certain that I'm right with God."

—Rachel Julca, Peru

The W.F.M.S.

Edited by Miss Mary L. Scott, General Secretary, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri

Changes in the Constitution Voted by the General Convention and Approved by the General Assembly

LOCAL

ARTICLE I. Name

This organization shall be called the Nazarene Foreign Missionary Society of the local church, and shall be auxiliary to the District Nazarene Foreign Missionary Society of the Church of the Nazarene. This society shall be a constituent part of the local church and subject to the supervision of the pastor and the church board.

ARTICLE III. Membership

SECTION 1. Any person who is a member of the Church of the Nazarene may become an active member of this society by giving prayer and service and paying dues.

ARTICLE IV. SECTION II

The president shall be nominated by a committee of three or seven active members of the Woman's Foreign Missionary Society* appointed by the pastor, who shall serve as chairman. This committee shall present one or two names for the office of president. . . . (remainder of section II to be as before).

ARTICLE VIII. PARAGRAPH 2

These chapters meeting in joint session shall elect by ballot the following officers: president, who shall represent all chapters (or combined society) on the local church board; vice-president, secretary, treasurer, superintendent of study, and superintendent of publicity. These officers together with the chapter chairmen shall constitute the planning committee and shall have general oversight of the work of the various chapters, and keep records and send reports for the combined chapters.

Second, that the following be deleted from paragraph 2:

The departmental secretaries may be appointed by the newly elected executive committee or elected by ballot by the society. The duties of these officers shall be the same as outlined in the Constitution and By-laws for the local society.

DISTRICT

ARTICLE IV. Membership

The District Woman's Foreign Missionary Society shall be composed of the following members: the district executive committee and departmental secretaries, the district superintendent, pastors of local churches, W.F.M.S. zone chairmen, the presidents and vice-presidents of local societies; one delegate from each local society having an active membership of ten or less, and an additional delegate for each additional ten active members (or major fraction thereof); and General Council members holding church membership in the district.

ARTICLE V. SECTION 2

Add the following paragraph:

Or, if a district chooses, the annual convention may elect by ballot by majority vote a district council which will then organize itself. Regardless of the method used in their selection, all district officers and secretaries shall be members of the district convention.

*With the publication of the "Manual" (probable date, January, 1953) the name Nazarene Foreign Missionary Society will be used instead of Woman's Foreign Missionary Society.

GENERAL

ARTICLE III. SECTION 2, AMENDED AS FOLLOWS:

This Convention shall be composed of the following members: members of the Woman's Foreign Missionary Society General Council; the presidents of District Woman's Foreign Missionary Societies; two delegates from each district of 900 or fewer active members; and one additional delegate for each 500 (or major part thereof) active members in the Woman's Foreign Missionary Society, delegates to be elected by ballot by majority vote. Vacancies in elected delegation may be filled by duly elected alternates.

ARTICLE IV. SECTION 2, AMENDED AS FOLLOWS:

The General Convention shall elect by ballot by majority vote a General Council of eight members consisting of one member elected from each geographic zone and one member at large. (This amendment to be effective immediately.)



SEE OUTSIDE BACK COVER OF THIS ISSUE



General Convention Platform, Music Hall, Kansas City

GENERAL PRESIDENT'S NOTES



On a recent tour of our American Indian work I saw many blessed and encouraging things.

A number of very old men in different places repeated from memory chapter after chapter of

Bible verses. Some of these men before conversion had been vile-mouthed men and habitual drunkards.

The young people and old sang joyfully specials, choruses, and congregational songs; and some of these untrained people drew pictures like chalk-artists.

At Needles, California, we found a revival in progress that gave promise of a real outpouring of the Spirit.

The little Indian church at Winslow, Arizona, had secured many over one hundred subscriptions to our missionary paper, the *OTHER SHEEP*.

The students at our Bible Training School at Lindrith, New Mexico, wept and praised God as they dedicated themselves for service in supplying the spiritual need of American Indians.

Our Indian District is tithing, giving, paying budgets, building Sunday schools, and all the other works good Christians do.

Best of all, they are seeking and finding God. In every service hungry hearts were at the altars seeking definite salvation.

Let us pray much for our American Indian District.

EMPHASIS FOR SEPTEMBER READING COURSE AND STUDY

Using glasses and a magnifying glass a sixty-six-year-old Kansas lady read all seven books in the missionary reading course.

READ AT LEAST THREE OF THESE MISSIONARY BOOKS THIS YEAR:

1. *Blood Brother of the Swazis*
2. *Fifty Years of Nazarene Missions*
3. *The Moffats*
4. *The Problem of Africa*
5. *Touched by the Divine*
6. *Thy Light Is Come*
7. *Yesu Masiki Jay*

FOLLOW THE INTRIGUING HISTORY OF NAZARENE MISSIONS IN SOUTH AFRICA. If you did not receive a copy of the Study Suggestions and map of Africa at your convention or assembly, we will be glad to send them upon request, free of charge.

Reading Course Record Books are now available.

Order direct from Nazarene Publishing House. Price, 25 cents.

SORRY! OUR ERROR!

The article on education in the June *OTHER SHEEP* stated that the American Council voted to consolidate the Bible schools at Stegi and Acornhoek in order to develop one strong Bible training school at Acornhoek, Swaziland. This should have read: "The African Council voted to consolidate the two schools in order to develop one strong Bible training school in Stegi, Swaziland."

ALABASTER CORNER

The Peoria, Illinois, First Church of the Nazarene W.F.M.S. would like to report a very fine Alabaster Box opening service. The opening was at the close of Sunday school. Our W.F.M.S. president, Mrs. Ray Baird, made a large Alabaster Box and placed it on a table in front. She gave an appropriate little talk, then opened the large box and had a little girl take out what she found inside. There were miniature chapel, hospital, training school building, national workers' home, and a dispensary. While the little girl held the buildings, Mrs. Baird told of their importance on our field.

It was a very interesting and helpful little program. When the boxes were opened we had an offering of \$67.00.

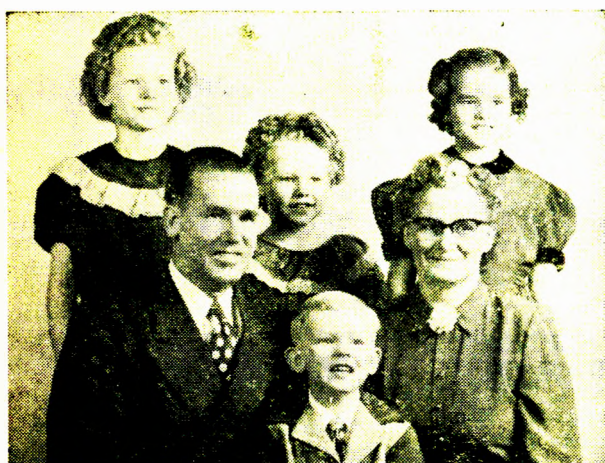
Mrs. J. L. HOLDEN

BOYS' AND GIRLS' PAGE

Edited by Miss Mary E. Cove, 124 Phillips St., Wollaston, Mass.

HELLO AGAIN, BOYS AND GIRLS:

Isn't this a happy-looking family! The father will always be called "Jimmy Jones" by his E.N.C. friends, who knew him when he was here in college. He and Mrs. Jones have spent some years in Barbados, one of the islands of the British West Indies. They have been home on furlough. As I am writing this (in May) this little family is on a big boat, sailing south on their way again to Barbados. They will be there long before you read this.



Now we should get acquainted with them all, shouldn't we? Beginning on the left in back, the first girl is Reba Laurene, ten years old; then the little middle one is Joanne Aileen, seven; and then Mary Esther, eight. In front are Rev. and Mrs. Jones and their son, James Warren, six years old.

You would love to visit the island where they are working. Once, years ago, I visited our work there with Mrs. Fitkin, and we had a wonderful time. The native people are Negroes, and the government people and many others are English, and all speak our language.

When I was there, a great coconut palm tree stood in front of the house. One day a little black boy climbed up that tall tree and threw down

some green coconuts. Rev. and Mrs. Hill were our workers there then. Brother Hill cracked one of the coconuts open and poured out the milk that was inside. Mrs. Fitkin liked it very much. Instead of the rest of the inside being dry as we are used to seeing coconut meat, it was soft and white like thick cream.

In back of the house was a grove of banana trees, with their great broad leaves and the bunches of bananas growing, as it looked to me, upside down.

If you could see somebody who was there when I was, I'm sure he would tell you a joke on us. I surely don't like spiders! We don't have many big ones up here in New England. One evening Mrs. Fitkin had gone down the hall for a shower. Suddenly I heard her voice, "O Miss Cove, come quickly!" I was all tucked in a nice big bed, under a great white net, to keep out mosquitoes, etc. I scrambled out and hurried down the hall. There she stood, pointing to an immense black spider on the door. The light was dim, and that spider looked as big as my fist, and it was, almost.

"Tarantula!" I gasped, and both of us called for the Hills. Brother Hill made us stand back, while he bravely killed the big thing, and looked all around to see that no others were there. He never cracked a smile all the time, and he let us go all night thinking it was one of those dangerous tarantulas. But next morning he confessed that it was "only one of those friendly house spiders!"

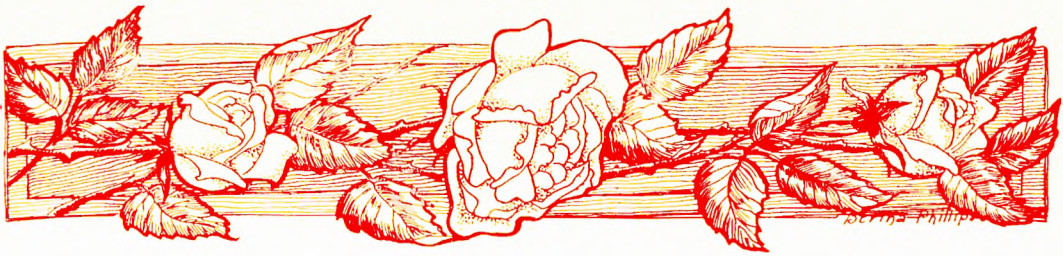
We'll have to tell you more someday about that beautiful island. Of course the most important thing to think about is the fine group of Nazarenes in many churches on the island. How those little black boys and girls can sing! I think the singing there was the most beautiful that I ever heard.

Pray for this missionary family, that God will protect them from every danger, and give them great success in God's work in Barbados.

Lots of love from your "Big Sister,"

MARY E. COVE

THE OTHER SHEEP



Roses—and Thorns

By Lyle Prescott, Cuba

I SHOULD LIKE to offer one of my drearier poems, with the risk that it suggests too much gloom. But it is somewhat a reaction to that over-bright praise we constantly receive in correspondence from the folk at home. Many of them tend to run down the work of their own pastors and to praise lavishly the work of the missionaries, by contrast. Many of our own people at home have the idea that our work is a bed of thorns outside the mission compound, sure enough, but when it comes to the altar and general evangelistic response of the "heathen" then all is one constant stream of seekers, one huge bowl of cherries. Such is not the case. We live quite a normal life in Cuba. And the altar work is most difficult. I come near despairing at times. So here it is—

*If word got out that I could make the Cubans rich
With coins in every pocket, and sacks of beans and rice
On head and hand;
If rumor had it that I were a new and powerful witch
With art to heal the sick—folk would gather in a thrice
From all the land.
But I bear tidings of riches that never will perish
Here nor later, and healing for all of sin's diseases,
With life everlasting!
And my parlor is empty. None seems to cherish
The news that the saving Christ is his who pleases,
And heaven for the asking.*

But let me add a rose to the thorns. Last night I preached to a serious congregation at the Villegas Street Church in Havana. At the close I gave an altar call and five adults, four of them new, came to the altar and prayed. We shall continue working and praying to get them established in the Lord.

And another rose. Two weeks ago in my evangelistic service at the large government tuberculosis sanitarium I had two Christian men forward to pray for entire sanctification. God is definitely working in our services there.

And a third rose. Brother Marino Moreno, one of our faithful workers, reported last night that in Casa Blanca he has led an elderly couple to the Lord. This is life—the thorns and the roses all together.

Ruth E. Gilley
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